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The Lamb of God

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **March 1, 2015**

John 1:29-34

Introduction: John, the writer of this Gospel, was the son of Zebedee and Salome; compare Matthew 27:56 with Mark 15:40,41. His father was a fisherman of Galilee, though it would appear that he was not destitute of property, and was not in the lowest condition of life. He had hired men in his employ, Mark 1:20. Salome is described as one who attended our Saviour in his travels, and ministered to his wants Matt. 27:55; Mark 15:41. Jesus commended his own mother Mary, on the cross, to John, and he took her to his own home (John 19:26-27), with whom, history informs us, she lived until her death, about fifteen years after the crucifixion of Christ; and John was known to Caiaphas, the high-priest, John 18:15. From all this it would seem not improbable that John had some property, and was better known than any of the other apostles.

He was the **youngest** of the **apostles** when called, and **lived** to the **greatest age**, and is the only one who is supposed to have died a peaceful death. He was called to be a follower of Jesus while engaged with his father and his elder brother James mending their nets at the Sea of Tiberias, Matthew 4:21; Mark 1:19; Luke 5:10.

John was admitted by our Saviour to peculiar favour and friendship. One of the ancient fathers (Theophylact) says that he was related to him.

"**Joseph**," he says, "had seven children by a former wife, four sons and three daughters, Martha, Esther, and Salome, whose son John was; therefore **Salome** was reckoned our Lord's **sister**, and **John** was **his nephew**."

If this was the case it may explain the reason why James and John sought and expected the first places in his kingdom, Matthew 20:20,21. These may also possibly be the persons who were called our Lord's "brethren" and "sisters," Matthew 13:55,56. This may also explain the reason why our Saviour committed his mother to the care of John on the cross, John 19:27. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

John 1:29, The next day John SEETH Jesus coming unto him, and saith, Behold the **Lamb** of God, which **taketh away** the **sin** of the **world**.

NOTE: The previous verses of this chapter give the historical situation leading to the **call** of the first disciples, one of the key elements in that situation having been the delegation from the religious community in Jerusalem and the ensuing discussion with **John the Baptist**, which resulted in a clearer definition of the true status of John as the harbinger (messenger, 1913 Webs.) of the Messiah and the **forerunner** of **one** even greater than himself. The **humble** acceptance of the great herald of such a secondary and subordinate position was exceedingly significant in the eyes of his more perceptive disciples, especially to the deeply spiritual author of this Gospel; and their consequent awakening to the expectation of the **Greater One** paved the way for all that followed.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. Jesus made his arrival at this time because his Father, who was in inside of him, led him to be there. Today, he leads us by this same method. Because we've "believed" on Jesus, God is our Father and lives inside of us by his Holy Spirit.

John 8:28, Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I **do nothing of myself...**

John 14:10-12, Believest thou not that I am ...in the Father, and the Father IN me? the words that I speak unto you I speak not of myself: but the **Father** that **dwelleth IN me,** he DOETH the works.

Ephesians 2:22, In whom ye also are builded together for an **habitation (dwelling-place)** of God ...through the Spirit.

1 John 4:15, Whosoever shall confess that Jesus is the Son of God, **God dwelleth IN him,** and he IN God.

NOTE: Behold the Lamb of God ... Thus John the Baptist hailed Jesus of Nazareth as the long expected **Messiah** of Israel and the **Saviour** of **all mankind**. From the gates of Paradise until that dramatic instant, the sacrificial lamb had been the paramount and dominating feature of the worship of God throughout both the patriarchal and Mosaic dispensations; and John's thundering announcement which identified Jesus Christ as the antitype (that of which the type is the representation. Thus the paschal lamb, in scripture, is the type of which **Christ** is the antitype) of the **passover lamb**, and even of the lambs **slain** previously from the foundation of the world, was as crucial and important as any utterance ever made on earth. The author of this Gospel, at that moment one of John's disciples, heard that epic announcement in all of its dimensions and overtones. It was a truth that thundered and reverberated in his mind throughout a lifetime; and this narrative of the exact circumstances of its revelation is one of the richest heritages of our holy faith. In this first announcement of the great office of the Son of God, it was his relation to **man's sin** that was emphasized. He "taketh away the sin of the world!" Christ did not come to solve the political problems of Israel, nor to break the back of Roman tyranny, nor for bringing improvements in agriculture, trade, medicine, or education, nor for any similar thing. Christ came to **redeem people from sin**. This is the only problem incapable of solution by the race of man; but this problem is so malignant and pervasive that it requires to be solved first, before the final solution of all the other problems can be achieved, thus being the one great need of mortal man that it should be truly solved.
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 2. Before God the Father made anything, he knew Adam was going to sin causing mankind to die. So, he "foreordained" that Jesus was his lamb to take away the sin.

1 Peter 1:18-20, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was **foreordained before** the **FOUNDATION** of the world, but was manifest in these last times for you...

John 1:30, This is he of whom I said, After me cometh a man which is **preferred** before me: for he was **before (foremost (in time, place, order or importance))** me.

Thought 1. Even though John was physically older than Jesus by six months, he knew he was in the beginning WITH God in the form of God, a deity, before he was made a human.

John 17:5, And now, O Father, glorify thou me with thine own self with the glory which I had with thee **BEFORE** the world was.

Philippians 2:5-6, Let this **MIND** be in you, which was also in Christ Jesus: who, being in the **FORM** of God, thought it not robbery to be **equal** with God...

Thought 2. So, when Jesus was in heaven, he thought it not robbery when he sat as God the Son along beside his Father. He was not equal in position, but he was equal (like) him in FORM: being a God. God the Father is the "Highest."

Ephesians 4:4, 6, There is... **One God (supreme** (Highest in authority) **Divinity)** and **Father** of ALL, who is ABOVE all, and ...IN you all.

Philippians 2:7 ...But **MADE** himself of **no reputation (make empty** [containing nothing]), and took upon him the **FORM** of a servant, and was **MADE** in the likeness of men...

Thought 3. To come to earth as a human, Jesus first emptied himself of all of the attributes of being a God, was made a human, but was still, in essence the same person. And since he was God's only begotten son, he had his nature: LIFE, as did Adam, and after his resurrection, so do all humans who have been born again.

John 1:31, And I knew him not: but that he should be made **manifest** (visible) to Israel, therefore am I come **baptizing** with water.

NOTE: The great intention of John's ministry and baptism was to introduce **Jesus Christ**. That he should be made **manifest** to Israel, therefore am I come baptizing with water. Observe, [1.] Though John did not know Jesus by face, yet he knew that he should be made manifest. Note, We may know the certainty of that which yet we do not fully know the nature and intention of. We know that the happiness of heaven shall be made manifest to Israel, but cannot describe it. [2.] The general assurance John had that Christ should be made manifest served to carry him with diligence and resolution through his work, though he was kept in the dark concerning particulars: Therefore am I come. Our **assurance** of the **reality** of things, though they are unseen, is enough to quicken us to our duty.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

John 1:32, And John **bare record**, saying, I saw the **Spirit** **descending** from heaven **LIKE** a DOVE, and it abode upon him.

Thought 1. For John to SEE the Spirit meant God gave him an "open vision." What God allowed him to see in this vision (appearance) took place with his physical eyes wide open. Depending on the person, God still gives these, and also night visions, or dreams. This is what took place in the life of Daniel and Joseph. When a manifestation like this takes place where "spirits" are seen, or sensed, it's the "gift of discerning of spirits." The spirits we see, or sense may be our Father, Jesus, the Holy Spirit, angels, demons, or even people. And it operates "off and on", as God sees fit in the ministry of the prophet, prophetess and apostle. As we know, John is an Old Testament prophet, and so is Jesus. (Deut. 18:18)

Numbers 12:6, And he said, Hear now my words: IF there be **a prophet** among you, I the Lord will **make** myself **known** unto him in a **vision** (something supernaturally presented to the MIND) and will speak unto him in a **dream**.

Numbers 24:3-4 ...**Balaam** the son of Beor hath said ...the man whose **eyes** are **OPEN** hath said: He hath said, which heard the words of God, which SAW the vision of the Almighty, falling into a **trance** (an ECSTASY), but having his **eyes open**...

Ecstasy, a mental state, usually caused by an intense religious experience; of exaltation (brief duration of a sense of unity with God) or domination by an EMOTION such as extreme happiness, LOVE, etc. [to include *WEEPING* and/or

laughing] or rapturous delight manifested either openly unrestrained or in a very deep CALM, during which self-control and sometimes consciousness are lost or inattention of the MIND to present objects or surroundings.

Matthew 3:16-17, And **Jesus**, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and **he SAW** the **Spirit** of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Luke 3:22, And the **Holy Ghost** descended in a **bodily shape** like a **dove** upon him, and a VOICE came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Revelation 1:10, 12, I was **in the Spirit** on the Lord's day, and **heard** behind me a great voice, as of a trumpet.... And I turned to see the voice that spake with me. And being turned, **I SAW** seven golden candlesticks...

John 1:33-34, And I knew him not: but he that **SENT me** to baptize **with (IN)** water, the same said unto me, Upon whom thou shalt **SEE** the Spirit descending, and remaining on him, the same is he which **baptizeth** with the Holy Ghost. And **I SAW**, and **bare record** that this is the **Son of God**.

NOTE: And I knew him not ...That is, before he came to be baptized by him; when it was secretly suggested to him who he was, and the following signal was given him, to confirm him in it: **but he that sent me to baptize with water;** or **"in water"**; that is, God; for John's mission was from God, as in (John 1:6), and his baptism from heaven; he had a divine warrant (authority) and commission for what he did: **the same said unto me;** either by an articulate voice, or by a divine impulse on his MIND, or by the revelation of the Spirit: **upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost;** that is, the Messiah; (See Gill on Matthew 3:11), (See Gill on Matthew 3:16).

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Matthew 3:16-17, And Jesus, when he was **baptized**, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a dove, and lighting upon him: And lo a **VOICE** from **heaven (the sky)**, saying, This is my beloved **Son**, in whom I am well pleased.

NOTE: This is the conclusion of John's **testimony**, that in which all the particulars centre, as the quod erat demonstrandum--the fact to be demonstrated (John 1:34): **I saw**, and **bore record**, that this is the Son of God. (1.) The truth asserted is, that this is the Son of God. The **VOICE** from heaven **proclaimed**, and John subscribed to it, not only that he should baptize with the Holy Ghost by a divine authority, but that he has a **divine nature**. This was the peculiar Christian creed, that **Jesus** is the **Son of God** (Matthew 16:16), and here is the first framing of it. (2.) John's testimony to it: "I saw, and bore record. Not only I now bear record of it, but I did so as soon as I had seen it." Observe, [1.] What he SAW he was forward to bear record of, as they, Acts 4:20: We cannot but **speak** the things which **we have seen**. [2.] What he bore record of was what he saw. Christ's witnesses were eye-witnesses, and therefore the more to be credited: they did not speak by hear-say and report, 2 Peter 1:16.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

1 John 5:10, He that **believeth** on the Son of God hath the witness **IN** himself: he that believeth **not** God hath **made (appoint [determined])** him a **liar**; because he believeth not the RECORD that God **gave (testify)** of his Son.